









# THE LIBERATOR.

BOSTON:

FRIDAY MORNING, JULY 10, 1840.

During the absence of Mr. Garrison, the Liberator will be under the editorial care of the General Agent, Mr. W. C. C. Coffin.

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of shame's sake to suppress at least the expression of such pitiful palinities; but, alas! professions are not fruits. 'You are aiming a deadly blow at Unitarianism,' now rings loud among the slogans of the charging sermons. Not one of them is necessarily opposed to abolition. What an outrage against Christianity, then, to read a real confessor, by deeds, of its principles of action, as its enemy, because his confessions may possibly prevent a heartless, hypocritical adoption of its creed. The faith that kinders works is dead, call itself by what name it may. Not such, on this occasion, was the faith of Mr. Simmons. He needed not the tempter's suggestion—it may prejudice our infant church in the opinion of the community. He absolved the church—he absolved the denomination, and did his individual duty. 'Believing as I do,' he says in his letter to the trustees of the Society, 'that slavery is wrong, and that man cannot hold property in man, the occasion called for the expression of these opinions, could not long fail in presenting itself.' On such occasions I should preach what I believe to be the truth, with the utmost openness. He goes on to say—

Coming finally to the conclusion that, on the whole, and notwithstanding its dangers, the subject ought to be treated by me, I deferred the execution of the duty, from the natural reluctance one feels to undertake a difficult and disagreeable task, from the desire of offering my matured thoughts, and finally with the hope that the longer I should have stood in the pulpit and associated with the people, the more kindly they might receive, what I could not hope they would fully approve.

From the whole strain of these two discourses, it is evident that their author's heart was in the right place; notwithstanding an evident want of clearness as to what does or does not absolve a man from the guilt of slaveholding—a want of discrimination between the real and the apparent. That he speaks in good faith is evident, notwithstanding this very common confusion of ideas which abolitionists are continually called upon to clear up, between legal emancipation, which an individual may not be able immediately to obtain, for the slave, and renunciation of the right of property in man—a refusal to hold a slave—by which it is practicable to every one to cast off the guilt with the character of a slaveholder. Mr. Simmons seems, on this point, somewhat confused. Possibly it may be merely a confusion of words into which he is betrayed by a desire to avoid the phraseology of abolitionists, lest he should thereby become identified with them. But, however hypocritical may have compelled them to make the word 'immediate' a rallying cry, they acknowledge, with a deeper gratitude than is due to words, the sincerity that proves itself in immediate action. The following extract from the second sermon, expresses the true idea, albeit our technology is a question of right, and religion, seems to be very plain. 'Slavery is wrong.' Supposing it to be true that slaves must be so accustomed to be taken care of that they cannot take care of themselves, he declares that 'this very incapacity is the evil to be deplored and removed.' 'That man is born to be free, is a proposition every where allowed.' 'His right being recognized, he must be held merely in guardianship, and not as an instrument for our gratification or profit.'

Of the class who are able to take care of themselves, he says—

In these, as in all others, the right to liberty remaining unalienated and inalienable, nothing but the strongest considerations of public good can authorize its being any longer suspended. Of the insupportable practical difficulties presented themselves in the way of legislation, and emancipation continue to be forbidden by law, then the master, holding such an one in his dependence, must regard him as a freeman, must give him the fruits of his labor, must treat him in his domestic rights, must protect him from all wrong, and afford him opportunity, while he lives, to answer the ends of life, and to prepare to enter another, and less oppressive world. Nothing less than this can possibly be deduced from the golden rule of Christian morality. Nothing less than this can be proposed to you as your duty, except by one strangely deluded, or by one who cares more for your opinion than for truth.

The principle on which Slavery is founded is entirely overthrown by the fundamental principle of Christian morality. Christianity makes all men our brethren. Slavery makes men our tools. And the fallacy of its principle is fully allowed here as well as elsewhere. I do not appeal to the majority of slaveholders, because the majority of this class, as well as of other classes, is bad, and is not to be trusted to direct and conduct truth through the cloud of interest; but I appeal to that minority of magnanimous, honorable, and disinterested men, who, from the principles of the community are treasured up, and who deserve to be considered the voice of the community in all questions of justice and equity.

Here is an imperfect development of thought, and a consequent want of clearness of expression; but this is the true abolition feeling. To treat a man as a freeman, is not to hold him as a slave.

Towards the close of his sermon, Mr. Simmons says of abolition, that he has neither fellowship nor alliance with it. 'Its spirit offends him.' Abolitionists will not be able to reciprocate this last feeling. The free, truthful, benevolent, modest and sincere spirit of this half-dozen pages of introduction, will not touch them the less deeply because he avoids being identified with them. They have had the benefit of years of experience, and the remembrance of their own feelings when they first found 'this help of many battles to their heads' restrains them from smiling at the naïveté of the following.

I was expelled from Mobile, not by the people of Mobile, but solely by a cabal in it. What I had not calculated, was the effect of rumor on those who did not hear me, and the use political partisans might make of the occurrence.

Just as we have felt Garrison and hundreds of others in their turn, before their experience taught them to predict the 'effects of rumor' on those that knew them not. Though such persons have lived down 'rumor,' in some degree, yet the same post that brings them letters from slaveholders, soliciting their advice and confiding their perplexities, brings them also the pamphlet from William Crosby & Co which represents matters as follows:

When I consider with what ease and irresponsibility a zeal in that cause is gotten up, and with what ease and lightness of heart it is often associated, and then turn to the unfortunate master, from whom all the sacrifice and all the action is to come, and see him disheartened by reproach, and toiling under the difficulties of questions in the solution of which, he is unaided, and which cut him out into confusion and despair, I confess that my sympathies are with him. It is easy to be an abolitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.

Mr. Simmons was providentially called to the State of Alabama, and did a man's and a Christian's duty there. But he adds not to the brightness or the efficacy of the deed by speaking depreciatingly of those who have done their duty in those other States to which he has pleaded God to call them. Nor will he feel disposed to do so, when he has learned that without paradox, the North is the South upon the question of slavery, and even out-southern the southerners in their fury against abolition, and as is ever the wont of those who deal out their wrath as per order, and whose 'rascally honesty' fears to be detected by its employers in the use of light weights and short measures. 'It was there and not here that I was prompted thus to speak.' Have abolitionists then been on beds of roses? Are not they, too, identified in a thousand ways with southern friends? Are not southern slaveholders the wives of their brothers—the brothers of their wives—the members of their communion, also? But these things need not be dwelt on; they are obvious to all. Nor would it befit abolitionists to do more than touch upon their plans of life broken up—their families scattered to the four winds by the deprivation of their means of livelihood, when 'rumor' hissed in the ears of their employers, their quiet households disturbed by the midnight messengers from a mob, demanding some offending member

of it—then right to walk the streets peacefully at noon-day trampled upon—their own roofs made valueless to them, because they afford their children's heads no shelter from popular commotion; and New-England influence, piety and respectability addressing itself to them, 'the opponents of slavery,' with exhortations to moderation and charity!

If love be charity, surely they needed not the exhortation who gave their poverty while they sacrificed their good names to rumor, for the sake of illustrating duty to a Christian, republican people who declared that they 'only wanted light.' If patience and forgiveness be moderation, surely they possessed it who raised no hand in self-defence, lest they might fire the train of bloody revolution—who never issued a document which did not couple the idea of non-resistance and forgiveness with that of the slave's liberation. Had these no 'natural reluctance,' no sense of 'difficulty,' and 'pain,' to overcome?

Of these things those who have suffered them say not much, except, as Mr. Simmons has published his sermons, by way of explanation and justification. Of their prospects of splendid fortunes—popular estimation—office in church and state—none and comfort in the worldly sense—which only their fidelity to principle has hindered abolitionists from winning as well as other men—these they think not of, except to rejoice that God called their minds from bondage to such 'beggarly elements' into the glorious liberty of Christian life.

We will dwell only on one ground of painful mental conflict—which agitates the mind of the abolitionist with an alternating sympathy between the slaveholder and the slave. Forseeing the severe trials which the former must undergo, if he makes emancipation the settled purpose of his life—unknown whether his convictions will prove strong enough to sustain him under the persecution and misrepresentation he will meet—must it not be far more painful to answer his inquiry, 'What shall I do?' by casting the onus-weight of influence that shall induce him to be an abolitionist, than to meet the sternest opposition? The ink of our advice is scarcely dry, before we are assailed with the temptation to exclaim, 'Oh! do it not because of our counsel, that when we hear of your sufferings for this cause, we may not have the pain of thinking that we bound you to the cross of its martyrdom.' Then rises the thought of the slaves, worn down by toil and bondage, sitting desolate and in darkness in their cabins of affliction, because their children are not; and again our hearts are strong to urge their instant deliverance—cost the deliverer what it may. Again we feel the greatness of the privilege to choose between right with suffering and the pleasures of sin for a season; and again we claim the divinely promised aid to cast aside every weight and hindrance in using

Our glorious liberty to die or reign!

When Mr. Simmons has taken more knowledge of abolitionists, he will know that they have been with Jesus, as learners of the duty of sympathy. He already knows something of the slaveholders. When his house shall have been for ten years a city of refuge for the fugitive, as well as of hospitable entertainment for the master, his sympathy for the oppressed class will probably be deepened without any diminution of his feeling for the oppressor. Both classes are the victims of slavery. It is for the sake of both that a far-reaching soul desires emancipation.

After Mr. Simmons shall for ten years have calmly and resolutely lived his principles against multifarious opposition—patient because he knows them to be eternal—when he shall have thereby learned how dead the national heart is to so noble a theme—when he shall have found that all the religious sects are like his own, in alliance with slaveholding and in opposition to emancipation—he will wonder how he could have penned the following:—'When I consider with what ease and irresponsibility a zeal in that cause is gotten up, and with what vanity and lightness of heart it is often associated, and then turn to the unfortunate master, from whom all the sacrifice and all the action is to come, and see him disheartened by reproach, and toiling under the difficulties of a question, in the solution of which, declaration will avail him nought, and abstract principles, unless carried out into practical wisdom, can be fruitful of no relief, struggling, not unduly, with a thousand perplexities, which the inhabitant of a free state cannot even comprehend, and which cast the unassisted mind into confusion and despair, I confess that my sympathies are with him. It is easy to be an abolitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.'

To talk of the case with which zeal is gotten up, and with what vanity and levity it is often associated, sounds much like crying 'fire, fire,' in Noah's flood. 'It is easy to be an abolitionist!' The author of this sentence has a little more thinking and observation to do for our sakes. 'It is difficult to be a humane, judicious, disinterested slaveholder!' The author of this has room for more meditation for his own sake. Humanity, soundness of judgment and disinterestedness are more than difficult, they are impossible in slaveholding. Slavery is inhumanity, injudiciousness, selfishness, in its essence.

Mr. Simmons will not have failed to find out in far less time than our specified ten years, that it was a more costly sacrifice to freedom to print these sermons at the North, than to preach them at the South, unless, indeed, (which the heavens forefend!) he should be tempted to explain away or retract, as many a strenuous advocate of freedom has been, when the storm of misrepresentation grew hot and heavy, and he found he was not to be judged by what he said, but by what others chose to say of him. At present, Mr. Simmons' religious brethren are, with few exceptions, indignant at his course. Let him watch himself when they begin to make overtures. It will be

—Because they say

A look like yielding in his eye.

If the difference between them and himself seems to lessen, let him examine well whether it is not that he has slipped back, rather than they that have advanced.

The friends of humanity cannot be too warmly grateful that Mr. Simmons took the non-resistance course at the South. The life of Christ seems, at the present day, to be set aside by professing Christians, when they approach the subject of slavery and the means of its removal. Armed enforcement and defence of right are much more in harmony with the unregenerate heart, than endurance and forgiveness. The gospels are less to its acceptance than the chivalric religion that has descended to us from ancestors that fought in holy land.

Mr. Simmons, we rejoice to find, sees that the good fight of a living faith is to be fought in a different mode and spirit from the battles for the sepulchre. It is a subject for rejoicing, because only the spirit of unrelenting forgiveness can live down the 'rumours' of incendiarism which bar up the access to the southern heart.

We do assure Mr. Simmons that rumor has deceived him, in telling him that we have no sympathy for the slaveholder, nor comprehension of his perplexities. The following extract from one of the official documents of abolitionists, is so frequently quoted by them, as to make it certain that it expresses their prevailing idea.

Let us allow no opportunity to escape us, of doing and suffering the good pleasure of God. Nothing is more acceptable to him, than to see in his children a 'joyful and ready agreement to profit by pain.' Let us not attempt to pass the cup from us by altering one feature of truth, lest it should offend, or be seized on as the occasion of injury to us and ours. There is an exceeding great reward in faithful obedience—the clearer and deeper views of duty it gives—the greater love of God and man—the deliverance from fear and constraint—the less apprehension of suffering—the more freedom to die. Enjoying these, may we

never look for any reward less spiritual and enduring. We pray, for the sake of the oppressed, that God will aid us to banish from our hearts every vestige of selfishness; for in proportion to our disinterestedness, will be our moral power for their deliverance. Not until our heart of sacrifice overcomes the mountain of unmountable transgression, should we dare to ask the slaveholder to give up his household. We should not dare to 'bid him relinquish what he honestly earned, and to think his living, till we have first cut into the treasury our own. How dare we expect him to incur the displeasure of his friends and neighbors, till we have exhausted every form of representation and entreaty with ours; till we have finally said in the placid tones of Christian respect, to his stumbling-block, the steady opposer of righteousness at the North,—'The slaveholder goes up to his house justified rather than thou!'

Abolitionists will admire Mr. Simmons' magnanimity and fidelity to his convictions, but they will feel no disposition to claim his alliance as long as he feels no disposition to identify himself with them. They will only solicit of him the same judgment wherewith he asks to be judged.—Not by what is said of us, but by what we have said.—W. C. C.

### Extraneous Topics.

A few weeks since, we took the liberty to publish in the non-resistance department a short paragraph from a private letter, which we had then just received from our highly esteemed friend James Boyle of Ohio. The paragraph contained a very severe remark respecting 'Lawyers, Doctors and Priests,' uttered in all the freedom of private correspondence, and without the qualifications and explanations which our friend would probably have attached to it, if he had written it with a view to its publication. Perhaps we did wrong to publish it, and if so, we hope he will pardon us. But the sentiment, whether true or false, wise or rash, was one which would never have found its way into our columns, if they had been the organ of an anti-slavery society, or pledged to the exclusive advocacy of the anti-slavery cause. It was a non-resistance rather than an anti-slavery sentiment, for which the writer only was responsible. Our brother of the Philanthropist, however, much to our surprise, in his paper of June 23, has devoted a column and a half to a defence of the three learned professions, to one of which (the medical) he is understood to belong! Now we ask our friend, (for whom, although we do not always agree with him in opinion, we nevertheless entertain a very high respect,) whether he has not thoughtlessly made himself obnoxious to the charge of 'dragging into' the Philanthropist an 'extraneous topic'—is it one of the objects of the Ohio Anti-Slavery Society, and of the Philanthropist as its official organ, to defend the legal, medical and clerical professions, from the attacks which individual abolitionists may make upon them, not on the anti-slavery platform, but on their own private responsibility? Are the learned professions to be added to human governments and church organizations, as things which our anti-slavery constitutions recognize and sanction, and which no abolitionist has a right to assail? If our brother answers in the negative, as we are sure he must; then we ask him, with all due kindness and respect, what right he has, as editor of the Philanthropist, to express his contempt, however honestly entertained, of those whom he chooses to style 'Quacks' and 'anti-profession men,' and to give utterance in the columns of that paper to his individual opinions in relation to the professional virtues of lawyers, doctors and clergymen?

But he will tell us, perhaps,—indeed he has told us already,—that sentiments like that expressed by Boyle have 'brought odium on our cause in many parts of the country, and created the suspicion that abolitionism is disorganizing.' Suppose we admit—what then? Has an abolitionist no right to hold or to express opinions which the majority of his fellow-citizens choose to call 'disorganizing,' lest the pro-slavery community take occasion to shelter its hostility to the cause under a false plea? Is the anti-slavery organization itself a slave to the existing institutions and professions of society, and bound to aid in repressing freedom of speech in relation to their character and tendencies? We trod not. We humbly conceive that a 'Quack' (so called) either in law, medicine or divinity, has as good a right to stand on the anti-slavery platform as the most eminent lawyer, doctor or clergyman, who was ever honored with a diploma; and that it is in every respect as impertinent and unjust to make the official organ of an anti-slavery society the medium for assailing or defending the opinions of the one as of the other. Suppose that bro. Boyle had eulogized the professions, as constituting at once the brightest ornaments and the most valuable supports of the social fabric, and at the same time uttered a sneer at 'Quacks' and 'radicals,' would bro. Boyle have felt called upon to defend the latter? We do not believe it. And yet such a defence would have been no more out of place in his columns than the one now lying before us. In either case, he should have made his defence in the Liberator, or in some other paper which is not the organ of an anti-slavery society.

It is doubtless true, as Dr. Bailey remarks, that an immense majority of abolitionists of Ohio have no sympathy with the sentiments expressed by bro. Boyle. But have the majority any more right than the minority to demand that the columns of the Philanthropist shall be used to defend the opinions they entertain on subjects foreign to our enterprise? Those of our brethren whose opinions accord with public sentiment in relation to certain questions which are in the line to excite inquiry and investigation, are under very strong temptations to do violence to our mutual compact, and to act unjustly towards that portion of their brethren, who cherish unpopular views. It is the policy of subtle opponents of our cause to conceal the real grounds of their hostility by a band-and-organism of 'disorganizing' notions of individual abolitionists—as if they were connected in any way with the enterprise. Let not a disposition to conciliate such opponents lead to a sacrifice of our common bond of union.

### Fourth of July at Abington.

We had the pleasure of attending the annual meeting of the Old Colony (Plymouth County) A. S. Society, in the pleasant town of Abington, on the 4th inst. At 10 o'clock, A. M. the chair was taken by the venerable President, SETH STRAUGH; and the forenoon was occupied with an Address by SAMUEL J. MAY, the Annual Report by the Secretary, W. T. BRIGGS of Scituate, and the accompanying devotional and musical exercises. Bro. May's Address was an able production, and embodied a mass of testimony respecting the subservience of the political parties to slavery, which was peculiarly appropriate to the occasion. A copy was asked for the press, and we presume it will soon be published, together with the Annual Report of the Society.

At noon the friends from abroad were furnished with refreshments in a hall near the meeting-house. The afternoon was occupied with an earnest discussion of various resolutions brought forward by the Business Committee. We shall doubtless be furnished with the proceedings in season for next week's paper. The Society voted to raise \$2,000 immediately for the State Society, and a liberal contribution was made on the spot. After enjoying a very pleasant meeting, the Society adjourned to meet again at Kingston on the first of August, when we hope there will be a strong rally from all parts of the country.

### Amistad Africans.

In another column the reader will find an advertisement of some wax representations of these unfortunate victims of republican cruelty, now exhibiting at Amory Hall. We have examined them with deep interest, and consider the exhibition eminently worthy of patronage. A sight of these figures, so true to nature, imparts a degree of satisfaction little short of that which would be experienced by seeing the persons themselves. We advise every body to go and see them.

The indisposition of the editor has prevented him from writing much for the Liberator the present week.

### State Convention.

The Board of Managers of the Massachusetts A. S. Society, at their last meeting, resolved to call a State Convention at Worcester, on some day in September to be hereafter named. We make this announcement with great pleasure, and believe it will be hailed with enthusiasm in all parts of the State. We think the Convention can hardly fail to be larger than any which our cause has heretofore brought together in the State. There ought to be an attendance of hundreds from every county in the Commonwealth. We shall have more to say about it hereafter.

### Weymouth and Braintree.

At a quarterly meeting of the Weymouth and Braintree Female Emancipation Society, held June 26th, the following resolution was adopted, and ordered to be published in the Liberator:

Resolved, That the Society will aid, as far as may be in its power, the Massachusetts Anti-Slavery Fair. The following persons were appointed a committee to take such measures as may seem best fitted to carry out the above resolution: Mary Weston, Sarah H. C. Smith, Maria Brown, and Maria Weston.

The above named committee would respectfully solicit donations, either in money or articles, from any of the inhabitants of Braintree and Weymouth, who are disposed in this manner to aid the cause of the slave.

MARY WESTON, Rec. Sec.

### The Conclusion of the Whole Matter.

Myron Holly concludes a 'long article' in the Friend of Man as follows:

The chief conclusions arrived at, then, are, that the CONSTITUTION of the American A. S. Society, REQUIRES of its members the use of political action, in ALL the forms which it is lawful for them respectively to employ, in order to the overthrow of the doctrines of non-resistance being hostile to the most essential principles of our republican form of government, which are embraced by the society, [DISABLING THE HOLDING MEMBERS OF THE SOCIETY WITH IT, IN TRUTH AND GODLY SINCERITY—that it is an IMPERATIVE DUTY for those who hold just allegiance to the constitution of the society to nominate abolition candidates for election to the Presidency and Vice Presidency of the United States—THAT EVERY VOTING MEMBER of said society, entertaining no objections to the personal qualifications of the nominees, IS BOUND TO SUPPORT THEM WITH HIS VOTE, and, with all members not entitled to vote, to aid their election by every honest influence in their power—and that these propositions are a vital part of that truth, by the application of which the greatest practicable unity and efficiency of action among anti-slavery men may be secured, and that, which, long as to labor with the fullest zeal for the freedom of the slave, may be most beneficially manifested.

Mr. Holly is certainly to be commended for the frankness with which he states his doctrines; but what could be more ridiculous than this newly discovered interpretation of the constitution?

CAUTION. We deem it to be our duty to caution our friends against placing any confidence in the individual who has been known in Boston and vicinity, for some time past, as 'Doctor Manford.' There is too much reason to believe that this was not his real name. He has disappeared under circumstances which make this caution necessary.

### SUMMARY OF NEWS.

IRELAND. The cause continued to progress during the month of April with undiminished interest. From Wexford, where he administered the pledge to from 40 to 50,000, Father Mathew proceeded, on the 10th, to New Ross, the classic ground of intemperance, whence every distiller and brewer, mourning over their ruined hopes, may say, 'Hoc fonte derivat clades.' The first Temperance Society ever held in Europe was in New Ross. The chairman of the meeting was Joseph Lanphier. The first advocate of the cause was George W. Carr. By half past three, on the first day, 15,000 had received the pledge. At Enniscorthy, where he next went, 15,000 received the first day, and 7000 the next. In Dublin, 500,000 of the first responsibility, took the pledge at his hand; an incident which we notice with particular pleasure, as the question has often been asked, whether females take the pledge. The Lord Lieutenant paid the apostle every attention, and invited him to dine with him on a honor which was declined. On the 26th we find him at Kilkenny, where he was to preach at the opening of a new chapel. The teetotal societies of Cashel, Tipperary, Galway, Thomastown, &c., mustered in large numbers, to testify their respect for their leader's body, and thousands flocked thither to enroll themselves under his banner. Of 30,000 persons assembled but two were seen intoxicated. So engaged, early in May, was Mr. Mathew at his work, that he could not attend the London Convention, an incident which we notice with particular pleasure, as the question has often been asked, whether females take the pledge. The Lord Lieutenant paid the apostle every attention, and invited him to dine with him on a honor which was declined. On the 26th we find him at Kilkenny, where he was to preach at the opening of a new chapel. The teetotal societies of Cashel, Tipperary, Galway, Thomastown, &c., mustered in large numbers, to testify their respect for their leader's body, and thousands flocked thither to enroll themselves under his banner. Of 30,000 persons assembled but two were seen intoxicated. So engaged, early in May, was Mr. Mathew at his work, that he could not attend the London Convention, an incident which we notice with particular pleasure, as the question has often been asked, whether females take the pledge.

TEMPERANCE MOVEMENT AMONG THE CATHOLICS. We rejoice to learn that a movement in favor of Temperance, similar, though on a smaller scale, to that of Father Mathew, in Ireland, has commenced among the Catholics in Philadelphia, and promises to be attended with the most happy results. The Bishop, and the Pastors officiating in the several churches, having presented the subject clearly and ably to the respective congregations, on the 1st of May, he went to the day of the present week, for all who were willing, to come forward and receive the pledge of total abstinence from all intoxicating drinks. It was administered, we are told, to 15,000 or 20,000 persons, to each of whom was given a printed certificate of membership, under the Pennsylvania Catholic Total Abstinence Society. The work even then was stopped midway in its cheering progress, by the certificates becoming exhausted, and many were put off till a fresh supply could be procured. Success attend the noble enterprise.—Pa. Freeman.

NEGROES IN THE WOODS! Our community has been considerably excited of late, on account of the appearance of a number of negroes in and about the vicinity of Great Swamp, in Auresbury, and about a mile from the village.

They were first discovered about two weeks since, and although they have been intercepted several times, and have been taken to the village, and are now in custody, yet nothing satisfactory could be elicited from them. The number of these blacks is variously estimated from three or four to a much larger number; and it is a singular circumstance, that they all seem to be generally entertained by those who have fallen in with them. They keep in the swamp during the day, and in the night sail off for the purpose of carrying on their trade in rum, or in what is called 'stealing, food and drink. They manifest, however, great caution and suspicion in all their movements—and on the slightest occasion of alarm, they flee to the woods at once.

Since we commenced this article, we have learned that one of the blacks was apprehended on Wednesday, at South Hampton, after a long and severe chase of several miles, and carried to the village in that place. He appears to be a young man—of a black complexion—and although he refused to give any information in regard to himself, except that his father was among the company—and that they wished to go East—there can be no doubt, but that they are all runaway slaves from the South. But when, or in what manner, they have thus managed to escape from slavery, and to find their way so far to the North, remains yet to be discovered.



